Mr. Nyland:... My glasses as if then I see better, then I take them off...Then you can see how dirty my glasses are.

All right Bob, well all ready. So what will we talk about? Continuation a little of last night or were the questions that were brought up with the different thoughts-they, maybe they may arise in you? Did you think about it? How did you get up in the morning today?

Sometimes when I look back and try to remember an atmosphere of a meeting or certain ways things I have said for which I am responsible and the way I've said it and the tone I used or the words, or emphasis, Every once in a while it occurs to me to ask myself what kind of language am I using? And is it the kind of a language that you want to hear, or that you do not understand, and that what I talk about and representing certain ideas which of course are of concern to me, Is it right for me to talk about it in a certain way? My assumption is of course quite obvious, that I feel that each person has to become interested in his inner life, sometime, sooner or later; and that he has to come to a definite conclusion regarding that what exists as an inner life that it either has to be attended to or not; That is, that he has to make up his mind that this life-time which we now represent on the earth has an opportunity for certain people to see what to do with life of their own, and for which they can take a responsibility, and if they cannot take it, maybe they have to wait until another apportunity comes, where they can take it, Because its my firm belief that sooner or later you have to take it.

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I don't care how many life times and reincarnations are necessary to come to that realization. I do believe the fact that people existing on this earth represent a problem for themselves for a wish to understand why life happens to exist in this universe; And that that is a question which of course is very serious at times and which when one doesn't want to think about it, you can cover up many, many times of course with a great deal of extraneous knowledge and justifications why you should not be responsible;

And to some extent one has to let it go, Because it is an inner question . It is something that has to start to exist within you and then wishes and answer, And if it doesn't happen to exist or it doesn't happen to come, it may be a question of your own development as your life entity, appearing now in this form where maybe it is not for that purpose that you happen to be on this earth now, But differently, trying to find out what it is in order to give freedom for this entity of life which you now represent and the realization of what it might mean when it has to do with the condition of life now existing in relation to God as the totality of all life existing; And that these problems of a universal value will have to be solved if they are a problem. As long as they are not a problem, one can stay asleep, as we say, not knowing them and not wishing to know them even if someone else might mention it.

And so when I talk, I try to tell what it is with me - regarding my life and the reason why I believe that my life is definitely of a certain value to myself, In order to understand what is the meaning of my life in this form, And in order then, when this form has to be demolished or can be left, that then the resultant of what can exist for me is able to continue to exist on a certain level.

which I hope is closer to an understanding of infinity. And that's the kind of language I use. Because I cannot use any other kind of a language... And it is up to any one of you to say 'yes' to it or to say 'no' to it. And that when I have that languauge and you don't like it, it is still a question for you to find out why you don't like it; or if there is that perhaps something you could understand, that maybe you should pay attention to. If you don't, it is really not my concern because I'm not responsible for your life, the way you look at it and you want to accept it your own. The responsibility is only for my own life and the necessity of having to express it in a certain way in order to spread around more the gospel of a certain kind of a necessity of becoming serious about one's life as it has to be lived on this earth, and to try to understand why it happened to be that way. That is as far as I can go and even, I would say, I wish to go. But I believe it is even better to say, that is as far as I'm allowed to go. So there you are and there I am. I talk about work with an understanding and an assumption. The understanding is based on my experience, the assumption is based on my wish that you would listen, and that you can derive some benefit from it for yourself from this what we talk about, and that the languauge we do use can ultimately be understood. That is why I mentioned, and so did Robert last night, why not show more aliveness of that kind? And again I say perhaps I make it a little too serious in talking about it in a certain way because I do believe that it has to be understood on a serious basis. But maybe the methods and the words I use may not be right, and even if that isn't right, you can say it beaause you have to have your language and if there is any possibility of a conversation between us, you have to talk. Then you can ask why.

It is a very simple thing. If something is alive in you, in anyone, and it has to find an expression and you're making attempts to express it as clearly as you can, something takes place within yourself. You're shifting all kind of forms of knowledge-all kind of ideas and associations,-all kind of influences on your mind -, you shift them together. You mix them up. You shake them up really, in order to extract from it something that becomes clarity. This is a process of your own development, and it will be helped a great deal by making attempts after attempts to say certain things, to formulate, to find words for it, to fight as it were for clarity of your own thoughts.

That is why I emphasize the necessity that every once in a while you should make that kind of an attempt to really find out because you will profit by it in the end. If it is just something that stays in your head, it's not going to affect your being. And the question of development is dependent on the level of your being, not on the clarity even of your mind. The clarity of your mind is necessary for a further activity in an application, so that then in forms of behavior you show what you are. And therefore when you make attempts to try to formulate for yourself, to become clear, you make that attempt in order to develope for yourself, not to answer someone else or not to be a "good boy" as it were to join in a group. It's an entirely different matter. It's a question for yourself to find what is needed as food for the development of your own spiritual life. And then, even if you stammer, it would be far better because the attempt that has to be made creates within you a certain pressure. That pressure is is the wish for first understanding for yourself what is the value of your life, in the second place to see if you can use a certain form

for that expression in order to be understood by others; And the resultant will be in ~~that~~ such wish for understanding, that others who do understand then will help you.

As a group we are dependent on each other. We are dependent on the creation of an atmosphere sometimes. It was right, Peter explained that, I think, in the beginning on Tuesday, the group can function at a certain time at a 'Fa' state of development of the group as a whole for the development of each member; Because then in the creation of that wish for an understanding which is reciprocated by others, something of an outside force happens to come which enables you at that moment to come to clarity in the ~~So~~, Sol, La, Si, of your development regarding ~~xxxxxxxx~~ a particular aspect of work..~~xxxxxxx

But you have not killed it. Each tendency, characteristic of a person, one is indentified with. It is all the time that certain amounts of energies goes in that direction of your own behavior forms, And in that way you consider that what is the expression like a plant which is then growing up in a soil, which, because of your identification with the soil, is not loose anymore. It is crystallized. You might say it is like a hard soil in which this habit or this expression happens to appear; And constantly looking at it as if you have to fight it, you continue with considering that kind of an expression as belonging to you, And having to fight it, you become identified with that kind of a condition; And you will never solve it. You may break it off, but it will grow up again because the roots are still there.

Work on oneself is a different kind of a method. It is something that affects a person indirectly, not directly. It first kills identification. That is why it's so important that we talk about impartiality. By impartiality I make that kind of a plant, the way I see it, as a plant of a characteristic of myself. I see that because of that, I am less and less identified with the plant itself. I don't even want to describe it. I will accept that it exists, but I want to see it in total, the way it is and has grown up. I want to see it with the roots; And I do not want to have any judgment about what is right or wrong about it. In the acceptance of it when I say I become impartial to it, then I-as it were-I loosen the soil up because there's less and less of that identification which makes that soil crystallized. I dissolve the crystallization of the soil.

That is inherent in the concept of impartiality. It is not that I lose interest, but I do not give my attention to it in the same way as I do unconsciously; And because of that, I become free from that what is, in accepting that what is for whatever it is. Then when I wish to fight it and remove it, I simply go there and take it out of the soil, roots and all because it's not held by me anymore, since I'm free from it. That is inherent in the idea of impartiality, I am free. It does not mean that I do not accept the existence of it , but I can then do something about it, In an indirect way, I can remove it; And at the same time if I feel that the expression by means of this kind of a habit, or thought, or that expression is needed for my growth, which it might be because any-kind of an expression that I follow , may create within me a friction which can remind me of work, I have a choice in saying "yes I will remove it," or "no I will not remove it, but I leave it." Then I have towards myself an entirely different attitude, Because then I wish to use whatever is there available for me, provided I put it in the right place and continue to live with it without identifying myself with it, and then the question of yes and no can be answered either way dependent entirely on that what I wish to accomplish in the creation sometimes of the continuation of friction for myself. But first the freedom, then I can do as I like. I cannot do as I like until I am free. I cannot become conscious unless I become first de-identified, impartial . I can only at a certain time see what is, and in full acceptance of that, I must understand what has caused this particular habit , this particular expression to be what it was in its roots.

Just for a moment now, see what is meant by that. As root and as fruit of that kind of a plant which is the expression of my own idiosyncrasy, I see now the totality of growth; and in the totality of that what now exists as an entity, I see that from the beginning until the very end; from the beginning of the seed as entering me, taking hold of me, using me as soil and growing up to become a fruit of expression in the form of behavior, of any kind of a behavior form. This means over the time length of the growing-up of that kind of condition, I now take and have a chance to take that away. That is simultaneity. In that, I take completely that what is now full-grown in its totality and in one unity I take the plant out, root and brannhes and fruit. If you want to think about that, how this simultaneity is introduced, it is the understanding of the totality of myself as I am; in seeing that what has grown-up and what has become my personality; and when the personality now presents itself in the way it is expressing, if I can see that what I am totally historically in time, simultaneity will help me to take myself as a whole and then, as it were, telescoping my life into one point of the existence of the moment in which then, that what I am is being observed by an objective faculty.

I just want to mention that, because it is not only a question of impartiality. It is the beginning of a loosening up process, but that what is really taking place is simultaneous with that what is now existing, putting it to death by removing it and then creating the soil in which new seeds can be planted.

When Robert last night mentioned having to do with the conditions of the personality, that was that kind of a concept; to see what I am and you might say not necessarily fighting,

but becoming engaged in the facts of my existence as it has grown-up, and when I start to understand what is really the cause of that existence of myself as a personality then I pay attention to it because I will be enabled to understand why my personality happens to be the way it is and for that I need the freedom of observation and the understanding of the growth of time within me. What happens? I reduce my personality to a totality of a point centered in the point of gravity of myself which I call Magnetic Center. And it is that realization of the condition of my life which then as life is recognized and will not admit any longer the form in which it happens to be. Then I lose my personality, but I gain the influence and the existence and the knowledge of my life existing in the reality.

This little explanation has to do with the discussion with Judith last night. The question of fighting ones personality traits can help within an unconscious way to substitute certain things for it, But you will not solve the problem . The problem is first freedom regardless of wherever the causes are for the different expressions of oneself. But when freedom is there, you have a choice: to take that what is soil and which has been left there for further growth, to replant that what was there, and becoming conscious about that; or to introduce something that is entirely different from the standpoint of a different levels of life. That is a level of being which one then, in the sense of Belcultasi understands as that what is the reality, sane logic; That what in sane logic is understood as logicality which is not influenced by any feeling. That is sanity; That is pure intellect, that is the existence of soul values.

The more one works, the more one understands, the closer one gets to the possibility of understanding what is reality. The more then, one understands such reality, the more there is a chance of introducing it at certain times within this life-time, within this body; But then making the body that what I have always called the servant to the other two, the emotional and the intellectual. Ultimately that what can be given up as an emotional approach, when it has served as a bridge for reaching a development of the soul that the continuation of one's life becomes dependent on the existence of a soul; and that the other two then, having served in their particular way, can die and the soul can remain in infinity. It is not always that way, it is not entirely true. From our standpoint, it looks as if the soul is infinite. From the standpoint of the soul itself it is not infinite. It is also temporary because it's only the entry into a new realm about which we know very little, the realm of Cosmic Consciouness. Only when the soul is free can one visit such realms. And then information should be used for the existence there, not for giving an impression on this earth of how heaven looks or what it is like. The question of living hereafter is only solved by living hereafter, not at the present time. At the present time, we need an inspiration to wish for a life hereafter. This is the beginning of sane logic, wish to become free from all entanglements of that what keeps one in bondage. That what we learn by constantly trying to apply simplicity of work.

Each attempt you make is like a purification process of your unconsciouness. Each time you make an attempt to be honest regarding an objectivity about yourself, each time you make an attempt to try to formulate what is in your mind or what you feel, you add just a little more energy to the possibility of further growth of your inner life;

And it is exactly for that reason that one tries to continues to work in order to understanding more and more that purification process of what has to be done regarding oneself, when that what one is is already so completely soiled. That is why we talk about the ~~cleansing of essence~~ quintessence, five times essential distillation, five times making attempts one after another to see what can and cannot be done. What cannot be done in the first place can be done maybe in the second attempt, in the third attempt. Each attempt for wishing to work on oneself should be repeated five times: The first time to become aquainted with what one really is; the second time, the affirmation that that what ~~one~~ really is, is unconscious; the third time, the knowledge that that ~~what one~~ is is one's own, and that is that what I am; the fourth time, the introduction of that what may be able to be of help to solve the crytallization process of one's unconsciousness; and the fifth time, ~~an attitude~~ the gratitude one has towards God wishing to help any kind of ~~an~~ attempt in making a soul to make ~~it~~, and help it to grow up, and the gratitude which is necessary for an understanding of that kind of a helping hand coming from above and giving ~~up~~ us an opportunity for freedom. This is the ideas of quintessence. But you see it is five, it is also the fingers on your hand. It is also essential. It is quite away from superficial forms of behavior. Maybe we talk now about questions you have.

Judy Jacobs: Mr Nyland.

Mr Nyland: Yah.

Judy: It's Judy. I was thinking about what you said last night about punishment ..And I was wondering if you meant something like you

were talking about putting ~~pins~~ pennies in a box, and I was wondering if you really meant something very light like that ~~to~~ that would just act as an association. Or if you really meant introducing something that I didn't ~~know~~ like..

Mr Nyland: No Judy, what I meant was that what is a habit of one-self has to be associated with something connected with that habit, which in itself is a punishment for the habit. I have to be quite klear that in thinking about ~~something~~ that what is my habit, ~~that~~ I don't agree with the existence of it; And that I have to do something special regarding eradicating it. That ~~to~~ is make it impossible ~~for it~~ to exist again. I can only do that by attaching something to it ~~that~~ which, when I happen to experience the particular habit, I'm also reminded of something else that it is not right to do that. It is more of a direct interest in the habit itself. Now (it) doesn't matter if I say five cents, or I say I have to shake hands with my emeny, or I have to take a cold shower. I don't care what it is. In some way or other I have to pay for that what I otherwise simply keep in my head and about which I associated enough in my head and justifying it and pretty soon ~~and~~ put it on the shelf and forget about it.. I can keep on for many many years telling myself I do this and this and this, and it's unfortunate, it happens to be my nature; and with that I'm justifying it, 'cause I said I can't help it.

If the intention for a person to wish to Work is serious and he sees that he should not keep on talking about it but actually ~~making~~ an attempt to Work, then you can require of yourself that you say, "Stop all this talking about it" and saying that I should have done something else. The fact remains I did not do it. If I'm a man I will prove to myself that I make out of this situation something quite actual and I do not follow the regular path of excusing it.

YOu understand that (Judy: Uh huh) Judy?

Moice: ~~My Nyland~~ Mr. Nyland: Yes.

V Enid: I've been trying to formulate a question....

Mr Nyland: Who is it?

Enid: It's Enid. Mr. Nyland: Yah Enid, louder a little bit.

Enid: I was trying to formulate a question and I could see two things in my experience, which leave me confused. I don't have a sense of having a result directly connected with a single effort, but instead I have a feeling of a cumulative result of times when I'm making repeated efforts over a period of a few hours. A result will happen. Also I don't have..... I have much more of a taste of the unconscious registration of the moment and sometimes I've realized I've had an experience almost by implication, when I realize certain reactions are occuring. So....

Mr. NYland: You're making it a little confused now. What is an experience by Implication?

E: I can see that although I don't specifically remember the moment, I can remember a break in my associative process and a kind of reaction in me which I can trace back to happening..... result of something

Mr. Nyland: You can understand it as a process, that has happened before? Yah. It is all right. Even if at the time you that you have had the experience it may not have been very clear that it was a result of something intentional. You know it is that way whenever there is any intuition which gives you knowledge. When the knowledge is there you cannot really trace where it came from. It happens to come from blue sky. But nevertheless it is very definite and it is an experience.

E! Yes MR. NYLAND!

But you take that experience now when it now comes clear to you in your mind, then you wake up to yourself as you are now receiving, you might say, that experience. All the time try to see that work has to give you knowledge of yourself as you are at that time. Those are the results you can look for, and you need not look for any other results, and you need not describe it, because that what I want to know at a certain time about ~~my~~ myself is that what I am now, and it does not require any thought.

I say many times when you sit, when you are in the presence of someone else or you shake hands, there is something there within oneself which is quite independent of your personality ~~that~~ which you know that it exists within yourself and that it is representing your inner life, and it is in the beginning the recognition of your inner life existing which will lead you to an objective/acceptance of that. Let me make that clearer. I am in front of someone and I shake hands. That is a physical contact I have. I can press it, I can hold the hand a little longer than usual, I can also look at the person I shake hands with. At the same time while this happens, this physical expression of a little bit of unity, contact can become a symbol - a symbol of an exchange for me, which I would like to have with that kind of a person which is not taking place through my hands, although I sometimes say it is. It is an existence of an awareness within myself making contact with ~~and~~ the awareness of someone else, and sometimes it can be recognized by both persons. This is what I mean: I had for myself a realization of my own existence regardless of looking in the mirror or toughing myself. Sometimes when I wish to come to that conclusion of that existence of myself as a form of something being aware of me, I close my eyes and eliminate all other influences from the outside world, and then I simply say "I Am" and I know as if I am, looking within.

And there is something within me which is recognized and is recognizable. It is noticed by something of me existing, And all I can say is that yes I am alive. Those are the results first, Enid, that you have to look for, Not descriptions. The knowledge of yourself is the knowledge of your inner life.

Does that help you to clarify it?

E: Yes. The second part. I think I didn't make the first part of my question clear.

Mr. Nyland: Take the first question again.

E: Yes I what's confusing is this is, even though I understand the difference between a state and an effort because I can't feel that I can make a single effort and have a result. It seems to come as a cumulative effect of making repeated efforts over a period of time..

Mr. Nyland: The effort you make is the effort at that moment and the result is the knowledge of yourself, you existing. That is why I feel you make it too complicated .It is just that you are at that moment, and no more. No further thought is necessary, the awareness of you existing is sufficient, And the result is the fact that I exist. An acknowledgement. Yah, you see that?

E: Yes.

Mr. Nyland: Then what you have to add to it is that acknowledgement of you existing when it has to be aware, Enid, means it has to be free from any kind of interpretation, emotionally as well as intellectually. Those are the requirements for a functioning of an 'I'. So it includes then impartiality and the question of a moment. But the first thing is a recognition of the existence, then the purification process to make a pure intellectual recording.

Enid, don't think too much about it , just keep on working and at times you will remember in this way, yourself. You will have at times very definitely, a picture of that what you are without description, the fact you are walking, a realization . You stop, you break in that way that mechanicality of walking, it brings you to yourself.

Then continue. Change certain habits in walking. All of it will at such times when you make a change. help you to come to yourself. Don't make it too heavy.

Yah will we leave it now?

E: Yes thank you. Mr. Nyland : All right. Is someone talking,...who? All right. MR. N. - who is it? - Nathan: Not I.

Voice:.... Yah .....Nathan. I wanted to know in this loosening up process that you explained, how can I understand a feeling or an emotion becoming freer or looser from the physical Body.

Mr. Nyland: I was talking about behavior forms.

N.: Well, becoming freer from manifestations?

Mr Nyland: Behavior forms may be caused by emotions or by thoughts, or maybe an expression of the physical body itself. That was only the expression we talked about. To see myself as expressing a personality, that is in the form of my body. The question of the expression of my personality in the form of an emotion existing as emotions, that is not what I talked about. We can talk about it if you like.

N: I don't really understand, you know sometimes you talk about that kind of a process and I....

Mr Nyland: I do talk about it when it is necessary to understand the functioning of an emotional center. But you see for that is is really necessary to know first that the emotional center starts to stand on its own, more and more. Not as much connected with the expression which now takes place thru the physical body. So if you want to talk about emotions and if one wants to see what is the observation of an emotional state, the emotion itself has to be free from the expression physically and has to have a language which belongs to the Kesdjanian body. That is a first requirement. But the second is that that what is observing, and we call "I" has to be quite mature, to be able to retain within itself, impartiality . When the discussion of that what ought to take place within the 'I' in seeing as awareness, recognizing

conditions which are not at all impartial, that the 'I' does not loose the ability to remain impartial in the presence of partiality. But maybe all of that is a little bit theoretical. Talk about your emotions. What is it you would like to say about them?

N: WEll.....(Bob: Excuse me Mr NYland we have to turn the tape.) Mr. Nyland: On the other side.

(turn tape)

N: Well it's just that sometimes I have ... certain emotional feelings that go outward towards different people. And when I find myself in different states of that kind, and many times that kind of energy goes in many different directions, I don't really try to control it, or, you know, I let it be for what that is. And I don't understand the relationship of this kind of freedom, that you talk about from the manifestations.

Mr NYland: Yah but that what I was talking about really is on a little different level. What you're now talking about is just being a human being who has feelings or emotions and simply let them go in any direction that you would like them to go. You're describing still, a quite unconscious state. Just ordinary. You have a feeling for something or somebody, and you just express it, or you are affected esthetically, and you become emotionally involved in that what, let's say, you hear or you see, and it just happens to be the state in which you are. Isn't that it, Nathan ?

N: I just wanted to know is there something I could do in relation to my wish to ~~mark~~ grow.

Mr. Nyland: All you have to do if you ~~wish~~ want to grow is to see that you create something that can grow up, or create something so that that what then exists, can help something else growing up which is now an embryo.

It's a very simple thing if someone says you ought to do that, and I say yes I want to do ~~xxxx~~ it . How do I do it? And then I get the prescription of how to do it then that's it. Either I do it or I don't.

When I wish to Work, Nathan , I want to find out what is meant by Work. I want to find out what is really meant by an objective faculty. And then I say, if this objective faculty can function what will it give me, if that is observing me, and what do I have to do, I call it ~~the~~ creation ~~xxx~~, I call it sometimes ~~the~~ presence. It is something then ~~it~~ that is scrutinizing my behavior physically as it is impartially and simultaneously. Now if I don't do that, that is a prescription of Work, what can I expect? If I don't do it, there is nothing I can expect but just ordinary life. So when you ask how can I develop, go ahead and develop. Follow the prescriptions for work. Make work attempts. Is that clear? It's ~~the~~ a prescription of a Doctor who says that you're sick, and unless you take so many drops in water and drink it, you're not going to be cured.

N: I have one other question in relation to....

Mr. Nyland: No no, do you understand now so that we can leave it?

N.: Well I understand that ~~this~~ the emphasis should be on ~~the~~ a development of impartiality.

Mr NYlabd : The understanding should be that you should try to develop an 'I' which can become aware of you. That is what we call it in general. We call it and 'I'. ~~xxxxxxxxxxxx~~ First we say objective faculty, then a very definite something/functioning like an entity in relation to my unconscious state. The creation of something that has a semblance to objectivity in the sense that it is free from my unconsciousness I call it conscious, which then in functioning becomes reality and existing then in ~~xxxxxx~~ relationship towards my unconscious state, whatever I am and accepting that for whatever it is and the constancy of the acquisition

of that kind of knowledge. Thousands and thousands and thousands of times as Gurdjieff many times has said "Work, Work and Work." There's no other prescription. Buddha says that's the only way - now you don't have to believe it but if that is the saying of Buddism, maybe there a chance that you might give it attention. So I would like to be clear about that first that you understand what I mean. Either you work or you don't, Nathan.

~~N: Uh huh. Yes sir, Nyland.~~ Now you can talk about your emotions all you like but it is not going to buy you any bread in heaven. All right? N: All right. Mr. Nyland: Now do you have another question.? N: Well along those same lines, I remember something about ... sensing has to do with a loosening up; maybe I got it confused.... Mr Nyland: No you don't get it confused. The loosening up process includes the freedom of the emotional state as emotions and activity from expression of the physical body. That is a form of loosening up. Also that what is remaining as physical body not being used any more for the expression of either feeling or emotions would not feel at home when it is deprived of that kind of an expression. Therefore one gives the physical body a certain attribute in order to be able to live on its own, and to live without the help, you might say or the contact with the emotional body. For that we introduce sensing, in order to give the physical body that kind of property so that then the physical body can be satisfied in its own existence. Sensing for the physical body means a realization for that physical center of its own existence. Maybe that clarifies it a little. All right Nathan?

N: Uh huh. Yes sir, that's thank you.

Voice: Mr Nyland . (Mr Nyland : Yes) Its Dick (yah Dick) the last time you talked to me..

Mr Nyland: Is it the pole that holds your voice back or .... I can't hear it....

D: The last time you talked to me you told me some things about myself that were very, very clear to me. It also seemed you gave me a certain kind of help to overcome something which allowed me to look at myself more clearly than I had in previous period of time.

From this time then, I've seen certain things about myself which I can be honest, have not been seen before, and I'm very much wishing to ask for some help and something in terms of actual strength to face that in myself; because I have a feeling that there's very definitely in me, something that fights against really knowing myself, And that what I seem to see is that there's a feeling in myself, of, it may simply be lonelily...vanity....that does not because I don't want to face those parts of myself, and I do not wish to let go of that.

Mr. Nyland: No I think you are right, Dick. It is gradually one finds out more and more about oneself and of course one uncovers certain characteristics which you don't like, for which you have a certain judgment . The greatest difficulty is, first to wish to continue to uncover such things as Gurdjieff said in the warning even if it makes you lose your appetitie so that you are willing to face the totality of oneself. The study of the earth is not only where we live when the sun is up. It is also in the other side when it is in the dark. That what we are as a personality is expressed in a variety of different ways and in different conditions in which we happen to be, and in different states which cause such expression.

And many times we are not familiar with the conditions as they are because we have not paid attention to them or we ~~have not shied~~ already shy away from them as soon as we see a little bit of a psychological hurt. And it is that kind of attention that one should pay first to the acquistion of knowledge or the accumulation of further data about oneself in describing that what one is, simply putting it down as simple facts which you observe. You go after the study about yourself in a scientific way. When you are a scientist you have to look at that what you are doing in the form of experimentation with a completely open mind and unprejudiced. You have to see what actually is taking place in accordance with registration on the thermometer or ~~an~~ pressure gauge, or whatever is the solidity of a substance or the liquidity of a liquid. It doesn't matter, one notes ~~them~~ it down as simply symtoms , properties of that what is being observed. In that way you are that kind of a chemist using yourself as something that is being observed by you , And the telscope is necessary to have sufficient distance between that what you are and that where the observation takes place, in order not to be affected, by the condition of yourself which immediately would get ~~be~~ hot under the collar if it gets a little bit too close to something that ~~xxx~~ does you pain.

So one has to have a distance between that what is as an observer and that what is being observed. And so that you can than talk scientifically without ~~even~~ being affected , I would almost say, by the condition of yourself, let's say, like the smell, or that what indicates what is a property of that ~~x~~ what's being observed. Also that is connected with whatever interpretation you've had before and the associations you had with it. And the difficulty in becoming

scientifically objective regarding oneself, is to undo all kind of notions one has had about oneself first by thinking of oneself and also by what other people have said and whatever has been created as a result of education or experience.

It is not such a long prosess and I don't think it is so difficult. I think in order to make it more objective for one, it is very good to give it a description on paper. I am this and that. I have these likes. I have these dislikes. I have these ~~kind of~~ antagonisms and these kind of sympathies. I am this and this and this kind of a person. And here I am and there I stand and I want to look at myself, so help me God. This attitude I think i s very useful and every once and a while at the end of the day you consider yourself. You go within your own inner chamber and you say, "Now I close the door. I don't want anyone else to influence me. I don't want any kind of a critism from others. If it is there I will now scrutinize it myself. ~~I will now scrutinize it~~, I will come to a conclusion of truth." Keep on doing that without wishing to change it yet. Simply keep on accepting what you are; and then after some time you will be able to select out of that what you are what you think is still permissible , and other little bits of traits of very many times very small, of a certain tendency or an indication say, "Now that really doesn't belong." Then if you have that kind of a list of certain things that you want to go against, then you select for a day that particular tendency to see when it happens-how you can then observe it. And then when it actually happens and you know it belongs to you , you have to accept that as something that is your property. When it is your property, you can become free from it when your wish to give it away. You imagine yourself existing without the property. You will see what you have done and have been doing.

You recognize it as that belonging to that kind of a tendency. And you say, "How would it have been if I had not been that?" And it's perfectly legitimate to look at it that way, how you might have been. Then you become experimental, say, Now I will change conditions and I will make an intentional effort not to be that. All of this is still partly unconscious. But the fact first, that it is me, that I accept myself, that becomes already a little objective because they have no associations and not rationalizations. I'm not justifying it, I simply accept it. But when I begin to study myself I become quite scientifically unconscious at the same time I get more and more infomation about myself, and the objections I have when I want to introduce something that's a little different and why ~~and why~~ I cannot really do it. These are the liittle attempts you must make in conditions which are most conducive and you have to be sometimes quite clever, and sometimes you have to ude common sense. That is the study of yourself. I say it is not difficult. Sometimes it is time consuming. Sometimes it will bade you because it is a little slippery... It goes way when you want to touch it and you don't want to really face it. And it does require on your part, a very definite wish to find out for sure and for the good of yourself, and for once and for all-use that phrase, "Once and for all I want to find out what I am.' All right Dick?

D: Yes. Mr Nyland. All right.

You see these are good things. It really means that one becomes quite honest with oneself. To go withiin your inner, inner chamber, to go within the presence of God, not necessarily religiously expressed, but to come to talk with yourself within when you are quiet, When the affairs of ordinary life don't have to disturb you or when there are no people around who are not going to affect you and can leave you alone. When you feel that there is that kind of possibility of silence that is not going to be disturbed by a telephone or by your own thoughts

or things happening outside of you. What is it really that you wish to do? In a case like that when you sit and you might say you start to meditate and you relax as much as you can and don't want to spend too much energy for your ordinary maintainence and you keep on breathing in a very simple way without changing it but rhythmically, you establish within yourself physically a poised state, an equilibrium-doesn't require very much to maintain it. But it is maintained, and more and more the different energies which are available from your feeling and from your mind start to accumulate and become available to you. And you allow them then in this form of relaxation to take their own flow. You do not wish to direct them. You just let them be as they are with the associations. Every once in a while you look at your mind and you see where are the thoughts now, and what are they thinking about? And you become interested in how the thoughts happen to come there now, and it wasn't there before. And what triggered it off? So you have a little more of a study of the associative values of your mind, how one thing reminds you of something else.

If you see that it is dependant on your sense organs, try to eliminate as much as you can. Close your eyes and close your ears so that you don't hear noises. As far as touch is concerned and smell is concerned, you don't have to worry too much about it. But you can reduce yourself to, as it where, to a lump of flesh - just existing and breathing, nothing else but a little lung taking care of the air and your heart taking care of the blood circulation, and your nervous system not really existing because it isn't functioning sufficiently. It is not impressed enough. In that kind of state, ypu come to a conclusion regarding yourself also existing, and being a human being with different attributes, different characteristics, different things you know about yourself. Also you know

that at that time there are potentialities which are not as yet developed. And you also know that if it were possible to make contact with different forms of life in which you can believe as existing, that then you, as a whole, pray for the possiblity of being influenced in that kind of a state to help to direct your thoughts ~~yourself~~. Because then the second process starts. It's deliberately wishing to think certain things out, not to get stuck when you want to give up, not to allow the line of least resistance to simply disappear in infinity. You just continue to hold on to it . You try to see where actually the thoughts came from originally. You might even go as far of your own knowledge of yourself , of what you were and how certain things were introduced already at an early age and have produced within you a certain habit. It is all right to think about it, it's not psychology of particular kind. It's not to start to define them, only to notice them as tendency and characteristics of yourself and to be very quiet about that. It is a communion. It is a state in which one can become very sensitive, very simple, not wishing to have anything else enter, but just be quiet within yourself and let then things take place. It is as if at such a time you want to eliminate all the different influences within yourself, processes which are already there and have partly been started, thoughts which are there and of course start and still are functioning, conditions of your feelings. You do not feed them as much as you are able. It is not always easy to eliminate thoughts of worry or anger or justification processes, but you drain, you keep on draining. That is what I meant by the draining, first the physically, but also the draining out of the thoughts and drainging out of your feelings, to become more and more like a lump of flesh. At that time you can be influenced by other forces entering. See what happens — what comes to your mind.

There has to be an openess of a wish to expand. A wish to understand yourself as life, and others around you, that becomes legitimate, to think of other influences as represented by other persons. What they are doing to you, To what extent you are bound to them, of what you have done and what they are doing for you, with you. Your own prayer regarding God, wishing to affect you and to put you in a good state so that you can digest what is being given. And as I say to sit for spell out 15 minutes or half an hour. No more than that. Do not extend it too far because your thoughts will be dictated a great deal by the way you start to shave or the way ~~happens~~ you have to resit or a little pain in your leg and ~~when~~ you have to change your body. Because it becomes a little complicated. You cannot continue for too long. You ought to after sometime to extend it if you have the time, for at least ~~for~~ an hour, But, don't do it in the beginning. Start with five minutes and the next day make it a little longer if you can. Give this kind of attention to your own personality. Acknowldege the existence of it and accept it for whatever it is, And don't criticize it, but at the same time something is introduced into you with a wish for further growth. When that desire for growth is there, you can get up and you can talk to yourself then and ~~you can~~ say yes it is my obligation, but, it is also my wish. God and I agree on that point. He wishes me to live. I am willing to live. I wish in my living to see God so that he can recognize my wish to live. I say what for? Again I don't know, because I say all I know, I am a man on this earth. I want to grow. I want to wake up as one says. How will I wake up? By becoming more and more acquainted with what I am in reality that what is. Then seeing that what is as potentiality to become. These are the thoughts as you walk. For another five minutes in that way you commune through the air, through ether, through magnetic fields, through spiritual communities with the existence of the totality of life entering into you, coming from your

towards the outside world, towards space wherever, coming back again , again and again, as if when you walk and you breathe you use that as an instrument for your body to receive information-energies — things that since they are of use to you, are nourishing, digestable, taking them within , making within yourself a certain pressure as if like in a piston something is compressed. At the point of compression your own spark of initiative will fire it. In the wish then to grow up, you simply pronounce the sacred words for yourself like A.R.O.U., OM OHM , if you wish, like the word God sometimes is meant.. sometimes you said I.

Come to yourself that way at times. Again to repeat what I said in the beginning, it is a language I talk. It does not mean that I think you ought to learn that language. I think you ought to learn principals of language. You should learn roots of language, not the words the word is only the expression. The root is your essentiality. The root of a languauge is the concept which is expressed by a word. The more you can be free from the word, the more chance there is to understand the concept itself. The more root there is, the more essentail being. The more the beginning within a root can be centralized in that what used to be the seed from which it came, the more you can see that what is the beginning the more you will see the end. And in recognizing both, you will see the totality of life of yourself from conception to the death of your body, but that what is life remaining eternal.

So maybe next week we talk again. Have a good afternoon.

(Tape ends)

trans: Ekua Lawson
Roucon
Proof: M. FRAWENGLASS
proof: Millie Wolfe
prof: Susanna